

# CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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For the Christian Spiritualist.  
**THE CONSOLATIONS OF SPIRITUALISM.**  
BY FORA WILKINS.

What is this new belief that with such astonishing rapidity has spread throughout the land, that a sought and obtained admission within the palace and beneath the humblest roof, brings joy to the renewed hope, and heavenly consolation to the weary soul? What wonders are these? What mighty revolutions are taking place? What changes have its teachings wrought? What good have they done? Blessed era of a degenerate world's regeneration, hallowed dawn of a better, higher, and more glorious life! What mighty revolutions are taking place? What changes have its teachings wrought? What good have they done? Blessed era of a degenerate world's regeneration, hallowed dawn of a better, higher, and more glorious life!

Spiritualism has ennobled affection, elevated humanity, and it becomes an angel attribute, and the voice of soul-whispered truth and wisdom. It has quickened the heart of endeavor, that not a man is dead, but breathing in the cause of humanity. It has quickened the heart of endeavor, that not a man is dead, but breathing in the cause of humanity. It has quickened the heart of endeavor, that not a man is dead, but breathing in the cause of humanity.

dering this inharmonious earth, a very paradise, its care worn, tolling children akin to angels.

Think of it, miser, hoarding thy ill-gotten treasures—clutching, with convulsive grasp, thy golden baubles, that death (to thee the terror's king) must inevitably loosen from thy useless hold; think of thy paltry treasures, valueless as the earthly dust in the fair Spirit-Land, to which even thou art hastening. Think of the wealth reflected from the pure heart's secret mine of feeling—from the limitless stores of affection, the inexhaustible resorts of thought, the gem-like brilliancy, the dazzling splendor surrounding the progressed soul, and thy perverted ambition will turn from the false glitter of earthly treasure to the never-fading possession of an angel's attributes—to the attainment of the soul's highest wealth, the Spirit's undimmed gems of Truth, Purity, and Goodness.

Cold and selfish hearts, shrouded in the gloom-clouds of discontent, surrounded by the icy atmosphere of pride and indifference; thou, that art proud of thy wide domains, thy pillared halls, thy home of wealth and comfort, unheeding the want and misery around, know that in the Land of the Future thy earthly consequence will avail thee naught, and thy poor and needy spirit spread gloom and poverty around; for, thy golden care unheeded, with what wilt thou surround thy spirit if wanting in the love that brightens, the sympathy that beautifies, the generosity that expands, the charity that smooths the rugged path? Sad, and gloomy, and desolate, and cold as the heart that while on earth felt not "another's woe," will thy surroundings be; while the loving and the good wander on in eternal sunshine.

Oppressor of the weak! wronger of the defenceless! no might can shield, no earthly influence accompany thy callous soul; and Memory, the attendant angel, or avenging demon, as human choice has made her, will recall the scenes of thy mispent, tyrannical life, until the tears of repentance have washed away the ice-banks of unfeeling harshness, incrusting the indwelling Spirit's lustre of Love!

Materialist! living only for earth's animal gratifications, without aspiration, or hope, or enthusiasm in any noble cause, ascribing the universe and all its visible, heart-appelling beauties, to the effects of chance, and gloomily believing in the annihilation of all things beautiful and true—in the total extinction of thought and feeling—thou dost deprive thyself of many an hour of perfect enjoyment even upon earth, and the bane of scepticism for a while must darken the beauties of the Spirit-home to thy perverted vision and doubting soul. But for thee, as for all, there is ultimate happiness in store, and the conviction that may be attained to here, that God's all pervading Spirit admits not of the gloomy doctrine of annihilation. To all, sooner or later, comes the blessed assurance of Spiritual life, and the conviction brings joy—life-giving rapture; and the Lear of humanity thrills with boundless gratitude to the great Life-Giver, for the inestimable boon of life unending, of eternal progression! No longer does the trusting heart admit the heavenly visitants, Love and Friendship, with trembling and foreboding doubt, fearful lest change, or death, or distance, should intervene between the souls whose thoughts and prayers and aspirations, have once been in unison. Spiritualism, with its low, soft voice, its persuasive, truthful accents, gives the assurance that "love goes with us to the bourne beyond;" that its fears and troubled thoughts, its doubts and earthly desires, alone are left on earth, but that its idealizing power, its beauty-spell, its thousand haunting memories, its dreams and bright realizations, bloom and live for ever beyond the gates of earthly life, and invest with light and holiness the Spirits of the blest.

And the hand of Friendship, in the immortal bowers, shall clasp the hand of Sympathy with a remembered, loving clasp; and the confidence and the interchange of thought be renewed, and the memory of the earth communion accompany the heavenly greeting!

These are the teachings of Spiritualism—these its promises, its revelations. Never has poetry in its sublimest soarings, its genius-stamped imagery of beauty, traced such soul-entrancing songs of delight as flow from the utterance of the Spiritual Muse when revealing the glories of the Spirit-home, the dwelling-places of earth's future angels!

"Dreams cannot picture a world so fair," human language—earthly colors, fail to depict the divine abodes of earth's toiling millions—one whisper of the melodious breezes of the Spirit-land by far exceeding all the harmonies, the music voices of the material world. Love unending, joy eternal, consolation to the sad, faith to the doubting, companionship to the desolate, hope to the despairing, elevation to the degraded, and progression and advancement to all! These are the glorious promises and certainties of Spiritualism; and to me, its humble and sincere votary, it promises restoration to my Spirit-mother's arms, the return to my father's love—reunion with the loved and loving missed ones. And on earth, Spiritualism teaches me forbearance, sympathy, love for all, trust and patience here, and perfect faith in Heaven.

PHILADELPHIA, Dec. 1st, 1855.

KNOWLEDGE IS POWER.—Floyd's forthcoming Steamboat Directory gives a thrilling instance of the necessity for women knowing how to swim.—When the ill-fated Ben Sherrod was in flames on the Mississippi river, and the lady passengers who had thrown themselves into the water were drowning around the boat, the wife of Captain Castleman jumped into the river, with her infant in her arms, and swam ashore, a distance of half a mile, being the only woman saved out of sixteen. She had learned to swim when a girl.—*Norfolk Bulletin.*

MESMERISM, ITS RISE AND PROGRESS.

London, Nov. 20, 1855.

To the Editor of the Christian Spiritualist:—

Sir,—I notice it is the custom of Spiritualists in speaking of Mesmerism, to quote Mesmer as the discoverer. The fact is the effects of Mesmerism were known to many persons long before his time, but he reduced the observed facts to order, and formed them into, not exactly a science, but something nearly approaching one. I have thought a few notes upon the early practices of the art would be acceptable to your readers, and so have collated some of them.

A work I lately met with treating on the subject, ascribes the whole effect to imagination, and to this opinion Professor Grimes seems to incline when he so earnestly insists upon the power of an organ he terms "creduliveness." That credulity or belief may be a great aid in inducing the results there is no denying, but we well know that the effects are produced on those who have utterly disbelieved in the power. This would show that a something more than imagination is at work. That imagination can produce great effects, there is no denying. The anecdote of the Prince of Orange at the siege of Buda, (1625), when his army was sick of the scurvy proves it. He procured three phials, containing a decoction of camomile, wormwood, and camphor, which he gave to the physicians, who pretended they were rare specifics obtained at great cost from the East, and that one drop was sufficient to impregnate a gallon of water. This water was drunk by the soldiers with great avidity, and having faith in its virtue, they became well.

The first practitioners of magnetism were termed mineral magnetisers. Paracelsus (born 1493) boasted of being able to transplant diseases from the human frame into the earth by means of the magnet. Kircher, the Jesuit, the great opponent to the alchemists, was a believer—for he prescribed a small magnet, reduced to powder, to be taken internally, and to the external swelling a poultice of iron filings, which he supposed by the action of the magnet would be drawn inward, and also the tumor. It then began to be supposed that wounds inflicted with a metallic substance, could be cured by the magnet—then that to magnetise a sword would cause the cure of a wound inflicted by it. Dr. Hudd (1574) declared the magnet was a remedy for all diseases if properly applied, "but that man having, like the earth, a North and South pole, magnetism could only take place when his body was in a boreal position."

The sword salve was firmly believed during the 16th and 17th centuries. Sir Kenelm Digby introduced a powder in lieu of it, which he called the powder of sympathy, by which the wonderful cure of Mr. Howell, a favorite of James the 1st, of England, was wrought.

The first person we read of who practiced, what would be termed in the present day, animal magnetism, was an Irish gentleman named Greatrex. He made claim to no discovery, but believed that God had imposed on him the power to cure the king's evil. He tried his new power on a weaver named Maher, at Lismore, who was suffering fearfully with the disease. "Upon this man he laid hands, stroked him and prayed fervently." In a few days the man was considerably healed, and finally, with the aid of other remedies, the man was cured. After this success he had much practice, and manipulated for the cure of ague, epilepsy, ulcers, aches, and lameness.

The cures he effected created a great sensation, and thousands flocked to him. By the clergy of the diocese of Lismore he was cited into the Dean's court, and was prohibited for the future from laying hands on the people to heal them. This admonition he disregarded. Shortly afterwards he went to England, on the invitation of Lord Conway. In London he was much sought after. Here he gave out that all diseases were cured by evil spirits. In the miscellanies of St. Erremond, an amusing sketch of one of the "seances" of the Irish prophet, as he was termed, is given. The first patient who presented himself was suffering from an incurable rheumatism. "Ah!" said the miracle worker, "I have seen much of this kind of spirit. They are watery spirits, who bring on a cold shivering and excite an overflow of aqueous humors in the body."

Then addressing the man, he said, "Evil spirit who hast quitted thy dwelling in the waters to come and afflict this miserable body, I command thee to quit thy new abode, and to return to thine ancient habitation." The man then withdrew, and another presented himself. This man was tormented by melancholy vapors. "Aerial spirit," said the Irishman, "I command thee into the air; exercise thy natural vocation of raising tempests, and do not excite any more wind in this sad, unlucky body." Other spirits of different characters were rebuked, but all in a similar strain.

St. Erremond thus sums up the effects produced by Mr. Greatrex: "So great was the confidence in him, that the blind fancied they saw the light; the deaf, that they heard; the lame, that they walked straight; the paralytic, that they recovered the use of their limbs."

Contemporaneous with Greatrex, was Francisco Bagnone, an Italian, who practiced in Italy, who but touched a person with his hands and they fell into fits, and manifested all the symptoms of modern mesmerism. Van Helmont published a work upon the effects of magnetism on the human frame, and Belthazar Gracian, a Spaniard, rendered himself famous by the boldness of his views. He said, "the magnet attracts iron—iron is found everywhere—everything, therefore, is under the influence of magnetism. It is only a modification of the general principle which established harmony, or fomented divisions among men. It is the same

agent which gives rise to sympathy, antipathy, and the passions." Maxwell, writing in 1679, says, "If you wish to work prodigies, abstract from the materiality of beings; increase the sum of Spirituality in bodies; rouse the spirit from its slumbers—unless you do one of these things, you can never perform anything that is great or good."

Belonging to this subject are the convulsionaries of St. Medard. These scenes took place at the shrine of the saint, in the early part of the 18th century. Some prayed on bended knees before the shrine, others shrieked and threw themselves into convulsions, and were excited into a species of phrensy. So insensible were they to external things, that blows, &c. were unfelt by them. One of them, a woman, became so insensible when in the state, that she was beaten by a herculean fellow with a bar of iron. The harder he struck the more she urged him to strike. Another was struck sixty blows with a sledge hammer, without any sensible effect. The same weapon was used in striking a strong wall, into which a large hole was made on the twenty-fifth stroke. Another stretched himself on a brazier of red hot coals. A Jansenist priest was he who presided over the votaries. The facts were not denied by the Jesuits, to whom the Jansenist sect were most inimical. The usual abuse was not wanting; the fact was admitted; fanaticism, and other such epithets were adopted as a solution. Mr. Delluze, in his critical history of Mesmerism, contends these effects were produced by Mesmerism.

Mesmerism after this, for a period of seventy years, was almost wholly confined to Germany, where men of learning devoted themselves in the endeavor to discover the property of the loadstone. Father Hell, a Jesuit, professor of astronomy at the university of Vienna, was rendered famous by his magnetic cures. About the year 1770 he invented steel plates of a particular form, which he applied to the naked body as a cure for many diseases. In 1774 he communicated his system to Anthony Mesmer, who constructed a new theory of his own, and became the founder of *Animal Magnetism*.

A few facts in connection with his career and that of his immediate successors, may not be uninteresting. He was born in May, 1734, at Mersberg, in Swabia; studied medicine at the University of Vienna, and took his degrees in 1766. His inaugural dissertation was the influences of the planets on the human body. He treated the matter in the style of the old astrological physicians, and exposed himself to ridicule. He held the sun, moon, and fixed stars mutually affect each other in their orbits, and that they cause and direct in our earth a flux and reflux, not only in the sea but in the atmosphere, and affect in a similar manner all organized bodies through the medium of a subtle and mobile fluid which pervades the universe, and associates all things together in mutual intercourse and harmony. This influence he held was particularly exercised on the nervous system, and produced two states which he called *intension* and *remission*, and which, as he supposed, accounted for the different periodical revolutions observable in maladies.

Having learnt from Hell the secret of the plates, he tried them with great success. Upon communicating the results to Hell, he published them, claiming for himself all the advantages, treating Mesmer only as a physician, who worked under his direction. This led to a quarrel between them. Hell ultimately obtained all the credit. Mesmer, nothing daunted, persevered, and eventually stumbled on the truth. He was treating a young lady under a convulsive malady by his planetary system and the use of the plates, and found at length he could produce the same effects by passing his hands downward towards the feet of the patient, even when he was at a considerable distance from her. This completed his theory. He wrote an account of his discovery to all the learned societies of Europe, soliciting an investigation. The only answer he received was from the academy of Science at Berlin, but not at all favorable to his system, or flattering to himself. Writing to a friend he said, "I have observed that the magnetic is almost the same thing as the electric fluid, and may be propagated by means of intermediate bodies." He also maintained that the magnetic matter or fluid pervaded the universe, and that every human body contained it, and could communicate the superabundance of it to another by the exertion of the will.

From Vienna Mesmer went to Switzerland. Here he met with Father Gassner, who cast out devils and healed the sick by merely laying hands on them. Mesmer acknowledged the cures, but claimed them as being effected by Mesmeric means, and acting on some of the patients in his own manner, produced the same results. After practicing some time, he asserted he could cure blindness, but this was not authenticated. He went back to Vienna and thence to Paris, where at first he met with but little encouragement. At length he made a convert of M. d'Esion, a physician of great reputation. This caused the Parisians to resort to him, and he became quite the fashion. The Queen, Marie Antoinette, expressed herself in favor of this theory.

After Mesmer left Paris, M. d'Esion was called upon by the faculty of medicine to renounce the doctrine of animal magnetism, or be expelled from their body. This he refused to do, and requested a further examination. A royal commission was appointed in March, 1784, seconded by a commission of the Academie des Sciences, to investigate the phenomena, and report on them. It was composed of the principal physicians of Paris and men of

science, among whom were Benjamin Franklin, Lavoisier and Bailly. Mesmer was invited to attend, but absented himself upon various frivolous pretences. The experiments extended over a series of five months. The commission sat for five months, and eventually reported that animal magnetism did not, but that imagination did account for the phenomena, which had been exhibited before the commission.

When the commission began their setting, Mesmer left Paris and went to Spain. Here he was followed by many of his believers. A subscription was opened for him of one hundred shares, of 100 louis each, on condition of his imparting his secret. This Mesmer agreed to, and in a few days the subscription was not only filled, but exceeded in amount by 140,000 francs.

With the money he thus acquired he again went to Paris. Shortly afterwards the commission published their report. This was the ruin of Mesmer's reputation in Paris. He quitted the city with the fortune he had realized, (340,000 francs,) and retired to his native country, where he died in 1815, at the age of 81.

After the flight of Mesmer, imitators sprang up in France, Germany and England, among whom was Cagliostro, the marquis of Puységur, a man of large estate at Busancy, and the Chevalier Barbin. The marquis of Puységur found a somnambulist in his gardener. The state he described as an enlargement of the soul of the sleeper, by which it was brought into more intimate communion with all nature, but more especially with the magnetiser. He also discovered that he could magnetise a tree, which he did and his patients were seated under it.

In England in 1778, Dr. Mainanduc, a pupil of Mesmer, and d'Esion practiced at Bristol. His success was extraordinary; persons of the highest rank flocked to him. Hannah More writing to Horace Walpole speaks of the doctor being in a fair way to gain £100,000 by means of his detestable mummeries. In London a man named Holloway, by lecturing on animal magnetism at five guineas a pupil, realized a large fortune. He was followed by the painter Southerby and his wife, who cured diseases by the touch, after the manner of Greatrex. He also realized a large sum of money.

In 1798, Benjamin Douglass Perkins, an American practicing as a surgeon in London, took out a patent for metallic tractors, by which he performed many extraordinary cures. An institution was formed called the Perkinsian institution, at which the poor were treated with great success.

The faculty became alarmed, and Dr. Haygrath, at Bath, made some wooden tractors, which were painted to imitate the steel ones. These were said to be used with equal success. Dr. Haygrath published a book of his cures, which had the effect of ruining the institute. Its founder, Mr. Perkins, retired to Pennsylvania with £10,000, the fruits of his invention.

For the first twelve or fifteen years of the present century, little was heard of Mesmerism. Since then the subject has been well understood, both in Europe and America. I do not enlarge upon the practices in the science since that period, the facts being too well known to every person who has at all considered the subject, and would, therefore, be only unnecessarily swelling this article.

I shall take other opportunities of addressing your readers upon any subject I may deem curious or instructive. With all good wishes towards all true seekers after human progression, I am, in brotherhood,  
Yours, S. B.

From the Christian Freeman.

**OPENING OF THE SPIRIT WORLD TO THE DYING.**

We have been for many years treasuring up facts of an instructive and pleasing character, in relation to the opening prospects of the departing. It seems that, in many cases, by the kind arrangement of the great and good Father, as his earthly children are about to leave this primary stage of their being, the light of the Spirit land breaks in with new effulgence upon their souls, and the reality of its life and glory is opened to their vision. It is a beautiful fact, and what might be expected from the goodness of God and the want of his dependent children.

The fact to which we refer has often occurred with persons of adult age, but those which we have known in cases of departing children are of the most impressive interest, and such we have more particularly noted. In some of these cases the observations have been entirely above the natural conceptions of the child, and are the more obviously direct gleamings of the light of life immortal, as the lightning flash opens to the eye a vista through the cloud of darkness.

Most of our readers are acquainted with the "Vision" of our own James Arthur, when, two months before his death, he held sweet converse with angel visitants, at the same time recounting the whole to the family in his chamber; and which, ever after, made him feel that it was but a step into that glorious home, to dwell in full communion with those best friends immortalized. No person could have been a witness of all this without seeing that it was a sweet reality.

About two years ago we narrated the case, which we received from the lips of the father, Jeremiah Blodgett, of Wentworth, of a young lad who died of an injury received from a mate while bathing. He had been in the suffering of much distress, and quite unconcerned to the thought of dying. At length he awoke from a temporary stupor, entirely free from pain, with intellect bright and active. Naturally, a boy of his age, experiencing that entire relief, would conclude that he was recovering health. But he saw and recounted the blessedness

of the heavenly land which he was just approaching; he conversed beautifully with his father and all the family, telling them that he must be brief in his remarks, because his time in the body was but a few minutes; and in a few minutes, as he indicated, he calmly passed away. He who will not shut his eyes to the most precious truth which stands out conspicuous in this case, must see that, as this boy approached the verge of mortal time, the beauty of the other world opened up to his view.

But here is a case of a much younger child, E. Gustava Upton, daughter of Abiel Upton, of Andover, Mass. We received the facts from the truly christian mother. The little girl was four years and three months old. Three weeks before she died, she said she thought she should die, but she did not wish to die alone. If her mother would go with her, she would be willing to die. The mother requested her to repeat some passage adapted to her case, and she repeated the words of Jesus, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and then she cheerfully remarked that Jesus would be with her. A short time before she died she wanted to have her hair curled, and to be fixed up. She soon complained of not seeing well. After five thicknesses of cloth were placed over her eyes, she said she could see great beauties and glories,—felt better—never felt so happy—wanted to sing "Happy Land." She fell asleep, waked in two hours, said she was going—going home,—sang "Happy Land," said "I am ready," and spoke of being beckoned by some little friend who had gone before her,—the name of whom we did not enter in our memorandum. Soon after, she passed away.

Who could have been present with that dying child, and not have felt that the Spirit home was opened to her soul's vision? And, as we said before, it is reasonable to suppose that there should be occasional flashes upon the minds of his dying children, of the light of that better home which the Father has provided for us.

**HUMAN PROGRESS.—CHRISTIANITY.**

The present age is characterized by the rapid advancements of Science and Art, and the general diffusion of useful knowledge. The philosopher and man of letters to-day, more fortunate than Archimedes, finds in the printing press a fulcrum for the lever with which to move the animated world. The progress of knowledge is not impeded by any obstacle. It is scaling heights hitherto inaccessible—diving into unknown depths—peering into the darkest recesses of the earth, and sailing triumphantly upon unexplored and mist covered waters. Every day heralds some new achievement of science, and gradually prepares the mind for the more astounding revelations which are to follow. In the weakness and excitement of his admiration, man is apt to regard the important discoveries of to-day as the acme of scientific skill; but even while he ponders and wonders, more startling developments burst upon his bewildered senses, until the conviction is forced upon him that human perfection is yet as far from its culminating point, as were the pillars of Hercules from the boundaries of creation in the days of Christopher Columbus. That such great effects are not without their cause, needs no demonstration; and that these causes are neither hidden nor remote, is equally plain. The great foundation upon which the whole superstructure of human development rests is Christianity; and that foundation once fully established, every avenue to greatness and power is open to human investigation. This is seen in the history of every nation, and that history shows that the diffusion of knowledge has always been connected with the spread of Christianity. And however lightly some may regard the subject of providential interposition in the affairs of men, there is one fact, that is as conclusive as it is true; and that is, the art of printing, the great medium for the diffusion of knowledge, was not universally accessible until it was required by Christianity to dispense the light of the reformation. It is true, it has been objected that the press is as dangerous as it is useful—that it is as pregnant with error, as it is prolific of good. But this is not a serious objection so long as the good preponderates, or the reasoning faculties of man are inspired with the spirit of investigation. Error cannot survive the test of analysis, nor can it live amid the dazzling light of truth; it shrinks from it as the mists from the rays of the morning sun. We need no more conclusive proof of these assertions, than the history of the great number of literary productions of the present day afford us.

One class of authors toil unceasingly amid the difficulties of science, and in her silent chambers gather up treasures which enrich the mind. They wrest from her mysterious keeping the hidden truths which have for centuries reposed cloistered within her seemingly impenetrable walls. The works of such men go forth upon angels' missions, to bless, and elevate, and strengthen the mind; and their influences will live when, in the lapse of time, their authors shall cease to be remembered. Other classes of writers labor for meritorious objects with like results. There is a class who labor for popularity, but whose works contain no intellectual nutriment whatever; such works are read for pastime, and are then thrown with their authors to the "moles and the bats," having only impressed the reader with the truth of that admirable axiom, "take nothing from nothing and nothing remains." Another set of authors, who have obtained a sickly growth in a kind of barren soil, are always looking upon the dark side of every object. They seek out the worst principles that actuate and govern the mind, and furnish the world with those deplorable and demoralizing pictures which disgust and sicken every pure and thoughtful mind. Like the flower which blooms in darkness, they wither and die at the approaching dawn, and are consigned, as they should be, to eternal infamy. So the whole category of publications might be noticed, but it will only show that truth will always triumph—it would only demonstrate that the press which puts forth error, also furnishes the elements for its destruction. Christianity will outlive all the errors of superstition, and by the aid of the press, over which it now sheds its hallowed influence, the Christian world may look forward to a consummation of their hopes, as triumphant as it will be certain.—*Frankford Herald.*



## MENTAL RELATIONS AND SPIRITUAL AFFINITIES.

Life is so many phases in its manifestations, and so wonderful in its unfoldings, that marvels and mysteries gather while contemplating its issues, and naturally tend to subdue the temper, though it may fail to silence the integrity of the investigator.

So generally true has this been in cases where the "exploring mind" has attempted to investigate nature, and report her modes or methods of administration, that the conclusions arrived at—if not timid from an excess of veneration—has been presumptuous, from a reckless indifference to, if not in an ignorance of those nice blendings and spiritual relations, which, in one form or another, underlies and gives character to the varied developments of nature. Naturally enough extreme feelings ultimately in extreme methods, each of which have in turn dictated the terms, and insisted on the conditions, on and by which nature should harmonize with herself. Consequently, the world's experience, for the most part, has culminated in a gross and external materialism, or clings tenaciously to the tenets of a dogmatic theology, while man, immortal man! with all his God given and heaven-receptive faculties, oscillates between the recklessness of assumption and the timidity of belief.

Other cases there are, however, where men of large minds, great attainments and genial culture, after devoting a life-time to the investigations of nature, find it necessary to record their most external observations and conclusions, for fear that the discord and antagonism of conflicting creeds, might be aggravated by any mention of the Spiritual in life, or the preternatural in nature.

The natural result of these mental conflicts and defective methods was, and is, to recognize only such facts as belong to either of these extremes, so that while phenomena abound in every department of natural, moral and religious history, all of which proves the Spiritual in life and nature, we, as yet, have little else than isolated fact, dry details, or abstract speculations on the *Spiritual in man*, and the modes and causes of its manifestation. We offer these reflections as introductory to the following letter, and as explanatory of the method we shall be forced to use in our effort to account for and translate the facts therein. The method may be imperfect, and the facts badly chosen, but any attempt that tends to round the world's experience, and harmonize objective facts with subjective and Spiritual intuitions, can be productive only of good.

Besides, it is nearly time to get rid of all cant and rant about the "laws of nature," since declamation here, as in other departments of investigation, is entirely unworthy of any association with useful knowledge, and inconsistent with the solemn grandeur of philosophy.

The following purports to be a truthful statement of fact, and as such we shall analyze it.

Boston, Dec. 9, 1855.

Mr. Editor:—Will you please express your opinions in regard to the following extraordinary phenomena: A young man and young woman, miles from each other, are so Spiritual, that by way of experiment if one thrusts a needle or a pin into himself or herself, the one feels it as much as the other. Both are in a natural state, too. They both have fine and very expressive countenances. If either were to think of any crime the other would know of it. One could not weep, drink or do anything without the other's knowledge. Delicacy, I suppose, forbids their making it known. They think they need more discipline before they can withstand the bombastic church, who would laugh them out of it if they were to reveal all their minds. I am satisfied of the truth of this; I am acquainted with both parties. They are both considered likely and respectable, talented and virtuous. What think you, sir, of this new crime-preventing theory? Every one—man, wife and lover—could be so situated, if they would receive the truth of Christ as they. Mr. Editor, let's hear your opinion, in your Spiritual encouragement, the *Christian Spiritualist*.

Yours, truly, DR. BENHAM.

To the man of the world, the externalist and materialist, the above fact is an impossibility, because inconsistent with human experience—while the theological formalist is no less happy in recognizing, much less in being called on to explain, such manifestations. The *Spiritualist*, however, need find no difficulty in translating it, and none at all in accepting its marvels, since the Spiritual experiences of the past seven years give abundant material to warrant its possibility and actual development. There is to us, however, no experience so full and perfect as that of Jesus of Nazareth, for the preternatural and Spiritual was so marked in his life, and the eliminations of Spiritual power so frequent and various, that all modern manifestations, as yet, pale in comparison with the splendor of his.

The above fact, singular as it is, has more than its parallel in the following:

"For a certain woman, whose young daughter had an unclean spirit, heard of me, and came and fell at his feet." "The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter." "But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs." "And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs." "And he said unto her, For saying so thy way; the devil is gone out of thy daughter." "And when she was come to her house she found the devil gone out, and her daughter laid upon the bed."—MARK VII: 25-30.

Matthew, in narrating this event, says: "And her daughter was made whole from that hour."—Matt. xix, 22, 28. The facts stated and implied in these passages—when translated by other known peculiarities of, and manifestations in, the life of Jesus—throws light on the above modern marvel and others of a kindred nature.

For instance, it is said of Jesus, after he had healed certain women, that "virtue went out of him," and this in the narrative is considered as an explanation of the fact. Admitting, then, that Jesus possessed a Spiritual power or "virtue," through the agency of which he performed his "miracles," there are two manifestations in his cure of the Syrophenician woman's daughter, which help us to understand how Dr. Benham's party can live in conscious and intellectual rapport with one another.

1. The virtue of Jesus, in passing from him to the "young daughter," must have passed through space, as the dialogue between Jesus and the woman was distant from the abode of the afflicted.

2. Jesus must have seen the effect of this virtue, for he said to the woman: "Go thy way, for the devil is gone out of thy daughter," which she found to be the fact when she returned home.

On the authority of those passages, as well as on the evidence of the facts presented by Dr. B., we have no hesitation in accepting them as Spiritual unfoldings, which may be the commencement of a new phase in the modern order of manifestations.

Here, however, the materialist may see fit to deny the Testament narrative, and the theologian

to ignore our conclusions—the former, because Dr. Strauss has assigned a mythical value to most of the New Testament; and the latter, because some other Dr. or Drs. have concluded that "miracles" were confined to and terminated with the Apostolic dispensation. With all due deference, however, to these Doctors, orthodox and heterodox, we shall insist on the truth of the narrative—making the facts in the life and teachings of Jesus proof for the universality of Spirit mediation.

The proof: in Matt. xii. 22-30, we have a narrative of fact, from which we learn that Jesus performed a wonderful cure on a person "possessed with a devil, blind and dumb," which amazed all the people but the Pharisees, who said: "This fellow doth not cast out devils, but by Beelzebub the prince of devils." Now, this accusation is as full an acknowledgment of Spirit intercourse and power as the answer of Jesus, which followed; and both prove that Spirit mediation was anterior to, and independent of, the mission of Christ, for he said: "If I by Beelzebub cast out devils, by whom do your children cast them out? Therefore, they shall be your judges."

This last remark of Jesus, transfers the burden of proof from himself to the Pharisees, for their national traditions as well as their sacred writings, were filled with statements of facts, that proved the intervention of Angels and Spirits in the affairs of men. True, the antecedent manifestations may have been, and doubtless were very far inferior to those exhibitions of Spiritual power, which characterized the ministry and mediation of Jesus, but imperfect as they were, their testimony proclaims the universality of Spirit agency, while the manifestations prove the efficacy and power of the intervention.

These facts then being acknowledged and their universality recognized, we have the premise for a constructive method, by which we may approximate to an explanation of those laws, by virtue of which life is developed, affinities ultimated, and all Spiritual relations harmonized.

While, however, the presence and authority of these facts suggest method, and enable us to trace the presence of Spirit manifestations among the "ancient of days," they also impose the necessity of finding and making manifest the connecting links in the chain of evidence, ere their universality be acknowledged.

This shall be done in another article. At present we wish to have the facts reported by Dr. B. looked at in the light of Bible testimony, and compared with the manifestations of our own times, for both make such developments highly probable and possible, although in this as in other departments of life, it may be a question, whether there is any "new" thing under the sun.

[Concluded next week.]

## MR. JOEL TIFFANY'S LECTURES.

"Many a time and oft" have we called the attention of the skeptical to the logic and authority of Spiritual facts, believing there were those who needed that kind of evidence to awaken their Spiritual consciousness, and bring them into the sphere of Spirit intercourse and conscious immortality. For a similar reason we again call attention to the lectures of this gentleman, as we think there are many, even among Spiritualists, who will be greatly benefited by giving heed to his explanations and conclusions. It has not escaped the notice of those attending these lectures, that Mr. Tiffany thinks there is a higher source of inspiration than communion with the loved and gone of other days. And that however useful the manifestations may be to a skeptical age, in an external and a material world, that they should not be considered the greatest good, or the highest manifestation of Spiritual power.

In short, Mr. Tiffany, insists on recognizing the moralism and Spiritism of Christianity, as parts of the full and perfected gospel, which explains alike the nature of man, the mission of life, and the ultimate harmony of all things to God. In this there is no ignoring of the mission of Spirits, or forgetfulness of the benefits likely to spring from the communications they are making, or are likely to make, to their friends in the flesh—but a recognition of the religious and moral elements, to ignore or neglect which, would be fatal alike to the character of progress and the Spiritual nature of man. Whether Mr. Tiffany is prepared to accept Jesus as the "man of his council," or does recognize the sovereignty of the "man of Nazareth," in morals and religious truth, we know not, but it is apparent to all, who hear him, that his strongest and best arguments are met by, and enforced in the quotations he makes from the Bible.

It should be distinctly understood, however, that Mr. Tiffany is, in no sense of the term, an exclusionist nor an externalist, for he believes every kind of manifestations—physical and Spiritual—have their place and order in the providence of God, and are school-masters to bring us through Christ to the Father.

The lectures of this week (at the Stuyvesant Institute) will be the fifth and sixth of the course.

## DR. JOHN MAYHEW'S LECTURE.

This Brother after an absence from the city of some months, is soon to be among us, as he is to lecture at the Stuyvesant Institute on next Sunday and the Sunday following, morning and evening. As we are not informed, we can not say what may be the subject matter of his discourses, but we doubt not, if consistent with his feelings and the views of his Spiritual advisers, that a descriptive lecture on the facts and marvels he has seen and heard of during his travels history, would be acceptable to many. Although our Bro. comes among us in a busy season, we hope the excitement of the holidays, will not cause our friends to forget his presence or his labors, for his efforts to spread the glad tidings of immortalism and progress elsewhere, deprives him of the opportunity of addressing us often in person.

## THE DAVENPORT FAMILY.

The marvelous and astonishing manifestations that have been developed at the rooms of this family, (when at home), have made their names household words among the Spiritualists, and naturally enough, there is a strong desire to see them among us, that we may have the opportunity of investigating and judging for ourselves. In compliance with this feeling, we understand the family will be with us in a few days, and as soon as possible make the necessary arrangements for the formation and holding of Circles. There is little room for doubt, (judging from the facts stated and the testimony published in the Buffalo papers), but the visit will be productive of good, since these wonders cannot fail of confounding skepticism, though it may need time and many manifestations to convert the reason.

We shall give the necessary information of time and place "when all things are ready and in order."

Men frequently revere, and indeed often worship what they do not understand, and hence the manifold religious errors of the world.

## THE PROGRESS OF SPIRITUALISM.

While the skeptical in and out of the church are rubbing their eyes in amazement at the acknowledged "wonders" of what they are pleased in their wisdom (?) to call a "delusion," and the worldling and the atheist are consoling themselves with the belief that soon, very soon, the entire "mania" will be swept away by the power of "common sense," and while others seem unable to determine whether this thing known as Spiritualism "be of God" or no, the cause of progress speeds onward, leaving the skeptical, the grumbling and bewildered, to come to their right mind, and plod over progress when they get ready. Not a few would like to tarry a while in their old relations and sectarian associations, for they are not quite ready to meet a "fencing world," though backed by the power of truth, and authorized by fact to cry aloud the glad tidings of Spirit intercourse, but progress cannot stop for them, so they must be content to come into the Spiritual kingdom of faith, hope and charity at the eleventh hour, and we, of the Spiritual brotherhood must be content to have them come then.

Despite of these and many other drawbacks, which Spiritualism in common with every other development in the ages has had to encounter, the cause speeds onward, amid the rejoicings and thank-God exclamations of the growing multitudes. This is not only our own conviction as to the growth and spread of Spiritualism, but a modest statement of the fact, the secular press, and our opponents being authority.

The following from a late number of the *Troy Budget* furnishes the necessary proof.

"That the new faith called Spiritualism is spreading to an alarming extent in the United States, is a fact most affluently apparent. Its votaries already number several hundred thousand. Among them can be found the names of judges, divines, lawyers, chemists, artists and literateurs, distinguished in their respective vocations. In the city of New York, the medium business has become a regular profession. In Albany, private circles which meet in up-town parlors have become too common to excite attention. Every town and hamlet has its branch-agency for transacting business with the Spirit world, and we know of small villages which number disciples by the hundreds. Any reflecting man who will carefully examine into the growth of Spiritualism in our own city will be surprised at the number of converts. The Albany Express, after making this admission, 'more in sorrow than in anger,' is anxious to know why public teachers and especially those who are devoting their lives to the pursuit of natural science—should make no effort to resist the growth of the new faith. While the Spiritualists are printing their numerous and influential papers, while men like Judge Edmonds and Dr. Hare are continually appealing to the public through books and lectures, conservatism and religion have made a few attempts to adequately meet the subject. The renowned Faraday undertook it, and failed—at least to convince anybody. Professor Mahan has published a volume of several hundred pages in which he admits the phenomena, but claims that they are exclusively produced by mundane and physical causes—not mechanical or muscular—but by laws of nature not yet fully explained or understood. This is his solution of the difficulty, and upon this solution it is claimed that a field of investigation is here opened, which it is the duty of professional men to explore. Hare will probably come here and make scores of new converts to what is called the delusion. If then it be a delusion, can our scientific men do a more philanthropic act than to demonstrate the fact. It is too late in the day for learned skeptics to throw themselves on their dignity and say that the subject is unworthy of their attention. In the ranks of the Spiritualists they will find men 'worthy of their steel,' and who would not shrink from coping with them with tongue or pen."

The Rochester Democrat, in noticing Prof. Hare's lecture, reluctantly enough makes the following acknowledgments: "The appearance on the rostrum of Prof. Robert Hare, of Philadelphia, one of the most eminent chemists of this country, as an advocate of Spiritualism, is calculated to excite new interest in its mysterious pretensions. Indeed, while the public furor which attended its first introduction has subsided, and those who have no faith in nor much curiosity about it, have nearly forgotten the strange subject, the thing has been gathering new proselytes and extending its influence among quiet sort of people. We read, recently, that there are 1200 believers in this doctrine in Troy, and that the adherents of a sect organized on the basis of this singular faith, are about to build a church in Buffalo. The progress of a new creed is marked by material evidences like this with a good degree of certainty."

## SPIRITUAL HEALING.

The following narrative, from the pen of the Rev. J. B. Ferguson, can hardly fail of interesting the most skeptical; for, wonderful as the facts are, they are testified to by witnesses that in any court would be considered competent and reliable. The medium of these phenomenal manifestations is a young daughter of Bro. Ferguson's, she being only 14 years of age:

"At the close of the last session of her school in June, she and a younger sister and brother were sent on a visit to our friends in Maryville, Ky. Her mother expected to have followed in a few days, with a view of spending the summer at that hospitable mansion of tried friendship. She was detained by sickness. After a delay of six weeks we were enabled to visit them, when to our surprise we were informed, by every member of the family, of the following wonderful manifestations through our own child:

"While the family were seated in the parlor, in conversation upon the probable sickness of the country, Virginia suddenly, and unexpectedly to all, came under Spiritual influence, assuming, with much dignity and pleasantness, the character of a physician; alternately addressed them in what appeared Indian dialect, and English, and otherwise entertaining and astonishing all present. At this time a negro boy came in from the field, complaining of a severe pain in the shoulder, and inability to use his arm. She instantly took hold of him, and described the circumstances under which he had been injured, and relieved him by hard but comparatively painless manipulations. She then called for a clean cup and spoon. She required it to be washed in the presence of all. No one anticipated, or could anticipate, what she intended. She took the cup, and with the spoon seemed anxiously mixing some liquid. After a few moments, she held it before their astonished gaze, when it was seen to contain a mixture of the consistency of thin paste, oily to the touch, and of dark color. All were satisfied, for all was conducted in the broad daylight, and without moving from their presence. She added some water, and gave to every invalid on the premises, each one of which described its taste, some of them not having witnessed and not knowing how it was produced. This was repeated every

day for two weeks; each invalid but one has recovered; and the boy who could not lift his hand, as if the arm was dislocated, was made in a few hours to raise it as readily as the other, and any heavy weights, such as chairs upon it, outstretched.

"When these things were related to me, despite my experience, I confess I could not believe. The most reliable men and women I had ever known in all my intercourse with mankind, and simple-minded negroes and children, were the witnesses. I heard with surprise and strove to be incredulous. In the midst of my disturbed reasoning upon what was related, she came into the room and at once our friends said, 'Be quiet and you will see.' Her mother was sitting near me, quite feeble, and was evidently somewhat alarmed at the appearance and manner of Virginia. She spoke with a most impressive dignity and sweetness of manner, and seemed to remove the very atmosphere of fear. She spoke of herself as a second person, and her mother instantly recognized her Spiritual guides. She gently manipulated her mother's region of the lungs; gave directions to myself and others as to the necessity of an upright posture of the body for health, and having engaged the attention of all called for her cup and spoon. In our presence she made a colored liquid with no materials near her, apparently from the atmosphere; and an ointment which she used on the neck of a neuralgic gentleman present. We saw, we felt, we tasted. We were not for we could not be mistaken. This we witnessed every day for a week, until every invalid save one was restored. If it is esteemed necessary to refer to names, I would mention W. D. Meriwether, Esq. and his mother, Mrs. B. Meriwether, Mrs. King and daughter, Mrs. Williamson, and the servants of the family.

"She is now with us at home; goes regularly to school; we never suffer her to be asked to submit to this influence; but almost every day some one comes in, unconscious of her powers, for whose benefit she is made the subject of this influence, and always for the benefit of the sick. Her mother is again restored.

I have no comments to make on this brief narrative. It is beyond my comprehension, confounds my ignorance, but excites my hope. I believe my senses, therefore have I spoken. Of her, I have only to say, that from a child she has been devoted, cheerful, truthful to an eminent degree; loved by all; of good mind, but nothing above that of girls of her age; certainly deficient in what is usually called talent. She was born February, 1841; is a child in all her tastes.—*Spiritual Telegraph*.

## MORE CONCESSION.

Statements like the following are becoming so common, we can hardly call them "news."

Rev. A. L. Stone, of Park street Church, Boston, gave a very able sermon on "Spiritualism" on Thanksgiving Day. He granted that tables moved and things spoken were heard, correct answers given to vocal and mental questions, &c., but could all be accounted for, without the aid of supernatural agency, by the theory adopted by President Mahan in his work on this subject—"the odic force." He closed by warning his hearers not to be led away by this new delusion, and exhorting them to hold fast to the "faith once delivered to the saints."—*Northern Advocate*.

We are reminded this "very able sermon" was delivered in a church the doctrine of which, for over a quarter of a century, has been associated with brimstone, because of its blue character.

The church is located at the corner of Park and Tremont streets, and in the days of our boyhood was known among the young as "Brimstone Corner." Still, it is highly possible that occasionally a very able sermon may be preached there—notwithstanding the medium may be a "Stone."

Joking apart, we wish to remind the editor of the *Advocate* that there are two items in the above, one of which implies a false issue, and the other needs explanation.

1st. We should like to know on what authority Spirit intercourse and guardianship are to be considered supernatural in manifestation, since Spiritualists, in accepting the facts, and the Spirits in their communications, enforce the belief that such developments of Spirit-life are natural to and in harmony with the general economy of God?

2d. We should like a little information as to the nature of "the faith once delivered to the saints;" for it is by no means obvious now-a-days what that faith was, if we are to judge from the creeds of Christendom.

## INFORMATION WANTED.

The poet Tennyson has enjoyed a reputation for metaphysical depth and Spiritual intensity second to none in this age. His insight into life, its conflicts, doubts, and desires, has made him the favorite of the sensitive and thoughtful. Still there are depths into which his spirit cannot penetrate, and information needed for the soul's consolation and health he can not supply. In his late poem of "Maud" these lines occur:

A shadow flies before me,  
Not thou, but like to thee;  
Ah, Christ, that it were possible  
For one short hour to see  
The souls we loved, that they might tell us  
What and where they be.

The Portland Transcript, in noticing these lines, considers them indicative of "profundity," and intimates that Tennyson is becoming "a disciple of the spasmodic school" of Alexander Smith, because of the exclamation, "Ah, Christ." It may be in "bad taste," but when the soul is passionately in earnest, "taste" and the "gentilities" of conventional life are apt to be of minor importance.

None, however, but the poet and his Spirit friends know how much of doubt and mental unrest was echoed in those few words, or with what passionate fondness his soul yearned—yea, hungered and thirsted, for "light—more light," that he might see beyond "the river of time," and know "what and where" the immortals are. Let us hope for all such that Spiritualism may prove to be "glad tidings of great joy," as it will give the needed information and console the sorrowing spirit.

[For the Christian Spiritualist.]  
NOTES BY THE WAY.

NO. XXI.

FALL RIVER, MASS., DEC. 17, '55.

Bro. TOOMEY: The past week has been one of considerable interest to me, and at the same time of some disappointment, and the weather has been very unpropitious.

On Tuesday last I went with Bro. Shaw, of Providence, to visit an old lady by the name of Slack, with whose mediumship I was much interested. I know not what Spirit controlled her, but whoever it was, it evinced a thorough knowledge of all my private family affairs, described the various members of my family, their peculiar conditions of mind, and pointed forward to an event of a painful character, which will occur before long, describing the individual who is the main moving cause therein most graphically.

On Wednesday I was much gratified in meeting with my esteemed friend and brother H. H. Day, Esq., in company with whom I had the privilege of seeing a medium of no small excellence, and thro'

whom I had a very interesting interview with one of my controlling Spirits, who was described by her in a critically exact manner, so that the portrait and the characteristics of the individual as when in the form, could be most unmistakably recognized. The instructions given through her, were to me, a very satisfactory corroboration of various impressions received by me, since I commenced my present mission.

Oh! how delightful it is to feel, that we are indeed, objects of the care and guidance of the wise and good, who have entered upon their higher life. Who would desire to dispense with their teachings, and again to walk in the darkness of former creeds and superstitions, again to be led by the arrogant and self-inflated teachers of the day? How deep should be the gratitude of those who realise the glorious realities of Spiritual intercourse; and how deeply should they pity those, who in their ignorance reject this boon of Heaven. Let earnest prayers ever arise from the hearts of all lovers of the truth, that its light may be manifest to the minds of those who continue to sit in darkness, that they may realise the faith of Spiritualism in its deepest, broadest, purest, and most holy sense.

On Monday evening I went to Pawtucket, expecting to lecture there, but found that all the churches and vestries were shut against me—as also were all the halls in the place. In consequence of which, I performed no labors on that and the following evenings. I am not, however, to be prevented from doing my work in that place; feeling that the more I am not wanted, the more I am needed. I therefore appointed to lecture on three evenings, instead of two, after my visit to your city. I expect then to get the city or town hall, and if not successful in that, I shall use a private house.

PAWTUCKET must receive a ray or two of that light which is blessing every neighborhood around it. On Wednesday afternoon I proceeded to Bristol, where I was most kindly received by the friends of the cause, and entertained by Bro. Thos. C. Gray and Lady. I lectured on that and the two following evenings in the vestry of the Christian church, but owing to the weather, lyceum, and other lectures, &c., the attendance was thin; the hope was expressed, however, that I would again visit them, when the public mind was less engaged on other matters. On Saturday I came to this city and delivered three lectures yesterday, to larger audiences than I expected to meet, on account of the inclemency of the weather. I have been kindly received and entertained by Brother N. U. Lyon. The friends here are poor, and there is great opposition on the part of the churches. It is a good field for a laborer who desires to do good, without fee or reward of a pecuniary character; but no person must come here for pecuniary profit. Feeling this myself, I propose to make a second visit at no very distant day. Hitherto there has been no concerted action on the part of the Spiritualists; but after the lecture yesterday afternoon, the friends of the Truth remained, and commenced operations by appointing a committee to hire a room for regular Sunday meeting circles, &c., and before the evening a hall had been secured for six months. May God speed our brethren in Fall River, and make them a lasting blessing to this dark corner of the world. I leave this morning for Newport, where I shall remain three days—and then hope to greet you, in propria persona, in your own sanctum sanctorum. Till then farewell. In the faith of the new dispensation, I am yours,

For Truth and Humanity, JOHN MAYHEW.

## SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

STRAITED.—Experimental Investigation of the Spirit Manifestations, demonstrating the existence of Spirits, and their Communication with Mortals. By ROBERT HARE, M.D. Published by PARTIDGE & BRITTON, 342 Broadway, New York.

We do not propose a review of the contents of this volume at present, as we have already published Prof. Hare's lecture, which outlined the philosophy and method of his investigations and general conclusions. Nor is such necessary, since the long communications extracted from this book, and published on the first page of the *Christian Spiritualist*, must have made the reader familiar with the most important truths communicated to the Professor by his Spirit friends. The work, however, is well worthy of an attentive reading, for the conclusions and mental experiences of such a mind as that of Prof. Hare's, should not be overlooked by those searching for the truth of Spirit intercourse.

On another occasion we may have something to say on the more speculative portions of the work, as their tone and logic not only do violence to the constructive genius of Spiritualism, but are calculated to mislead those unacquainted with the diversity of faith existing among Spiritualists on theological and religious subjects.

We cannot but regret that the guardian Spirits of Prof. Hare did not succeed in convincing him of the propriety of leaving out his notions on theology—since his issues with Christianity, however well intentioned, cannot but prove "a stumbling block and a stone of offence" to many. We say this, not to deter the reader, but to preclude the possibility of his confounding those notions with Spiritualism, or taking them as the results of Spirit-intercourse.

However, that justice may be done the Professor and the strong points of his book, we copy the following from the *Weekly Hartford Times*—as it is a candid, liberal and truthful estimate of the work. We omit so much of the review as related to a description of the machines used in testing the manifestations, as they were referred to and described by the Professor in his lecture.

The reviewer says:—"Prof. Hare's book is a timely and an interesting publication. It is the report of a scientific man, eminent in the walks of learning and experimental philosophy, upon a subject which has excited, interested and puzzled the public mind to a greater extent than anything of a similar nature that has preceded it for at least a couple of centuries. We are glad that Prof. Hare has applied to the remarkable phenomena known as Spirit manifestations the ingenious mechanical tests which his philosophical cast of mind so readily devised, and which this book describes. The purely scientific stand-point presents a view of these very suggestive occurrences which had not previously been taken, albeit the public had a right to expect from scientific authorities some solution of the modern wonders that should be at least not more marvellous than the things attempted to be explained, and they naturally looked to such sources for light on this vexed question. But the men of science preserved a profound silence on astounding occurrences which challenged the attention of every rational person, though they manifested their usual enthusiasm in the investigation of matters of infinitely more trivial import. They were unwilling, or unable, to inform the world of the nature or the meaning of phenomena clearly involving some of the profoundest truths of the human mind and the most interesting laws of our being, but they were capable and eager to dissect all the probabilities, even to their minutest ramifications, connected with the history of an old skeleton, an exhumed foot print in stone, or a fossil egg. Of the few scientific

authorities who had ventured to speak out in explanation of the "Spirit manifestations," not one had been able to add anything to the sum of popular knowledge already existing on the subject, or even to save himself from the discredit of a palpable failure and blunder in the undertaking; witness Faraday's "swamp judgment" of the cause of table-moving, an opinion which that distinguished philosopher would now be glad to recall; or Dr. Bell's now exploded hypothesis, or Dr. Dodd's "back brain" absurdity, or Mahan's *odyle*, that out-Spirits the Spirits themselves! In such a juncture, the appearance in the field of such an eminent investigator as Dr. Hare was hailed with satisfaction by many, as an event likely to result in the development of something more tangible and probable than the stuff hitherto put forth to explain the cause of the manifestations. It was known that he was a man of uncommon natural ability, who had long held a distinguished position in the scientific world as Professor of Chemistry in the Pennsylvania University, an associate of the Smithsonian Institute at Washington, and a member of various learned Societies. When it was publicly reported that he was engaged in an investigation of this subject, the announcement occasioned a feeling of interest among the large class of community who had not been able to satisfy themselves of the true nature of these inexplicable occurrences; for it was not unreasonably expected that the known honesty, integrity and ability of Professor Hare would add something to the stock of knowledge already possessed on the subject.

Nor has this expectation been disappointed. The book, as a whole, is a valuable addition to the Spiritualistic literature of the day, and bids fair to outlive many of its contemporaries. It is in some respects a remarkable volume, containing as it does the experience of a learned and eminent man in a series of *test experiments* with the unknown power and intelligence manifested in the phenomena under consideration, and his final conversion to a theory which he had set out to explode. For Prof. Hare commenced his experiments, a skeptic; he started with the purpose of overthrowing a delusion, and like Saul of Tarsus and numerous other examples less conspicuous and more recent, discovered before he had finished his labors that the cause against which he was striving was too strong for him; he found himself obliged to yield at discretion.

By means of his mechanical tests, which are described in this volume, and illustrated by engravings, Prof. Hare claims to have demonstrated the truth of a proposition which, if true, involves the deepest and greatest interests of humanity. His claim is no less than the establishment of the simple fact of a *post mortem*, individual existence—and under conditions admitting of intercommunication between the dwellers in that sphere of being and the inhabitants of our earth.

"Having arranged all things satisfactory," Dr. Hare inquired if there was any Spirit present, and was somewhat astonished to see the table tip so as to give him an affirmative answer by the index on the disk. In this way, as he says, his father announced himself, and subsequently other Spirits gave their names, accompanied with various messages. Not content with this, Dr. H. tried other experiments; placed a smooth metallic plate on four billiard balls, the whole being on the table; of course, if the medium alone produced the tipplings, this plate would roll off the balls upon the slightest pressure, and the table would remain motionless. But the plate and balls made no difference; answers and intelligent messages came as before—the table tilting seaward, while the balls as before did not move. Still skeptical, Dr. H. made the medium place his hands in a transparent glass dish of water, so as not to touch the sides; still the manifestations went on. Satisfied that "electricity" had nothing to do with it, he next reduced his experiments to further trials by means of a *spiritoscope*—a machine which the cuts in this book describe better than we can. By means of this instrument, which *proves*, as he thinks, the agency of a separate, outside, Spirit intelligence in the manifestations, he received many pages of spiritual communications, chiefly from his own relatives and friends in the spheres. Some of his experiments do seem to evince a distinct intelligence capable of seeing and doing things impossible for men in the body to do. One of his tests was this: While at Cape May, he requested what was his name, and the Spirit answered, "John H. Gourley, a medium in Philadelphia—200 miles distant—and ask her to induce Dr. G., her husband, to go to the Philadelphia Bank, and ascertain when a certain note would be due. This was at 1 o'clock, and the understanding had with the invisible presence was, that at half past 3, he (Dr. H.) would sit at the instrument (which it seems he hid with him) to receive the answer. Accordingly, at the time the Spirit was promptly on hand, and gave the result of the inquiry. On his return to the city he learned from Mrs. Gourley that the particular Spirit in question had announced herself at the time mentioned, and communicated his message; that he conversed with her husband and brother had proceeded to the bank and made the inquiry, of which the result was communicated to him at Cape May at half past 3 o'clock—and further, that this answer differed from Dr. Hare's impression from memory. Hence, he argues, it could not have been obtained from his own mind, while the medium in Philadelphia knew nothing about the matter.

"The book is a large one of 450 pages, and is chiefly filled with 'corroborative evidences' of the existence of Spirits, the testimony consisting of the reports of various eminent investigators in Europe and in this country. The weight of evidence thus accumulated makes out what lawyers would call a strong case. As a mere matter of taste, some portions of the work might have been omitted with advantage—such, for instance, as the Dr.'s verses, and his theological speculations; but as a whole, the book is calculated to arrest attention and excite inquiry into the subject of which it treats."

The Portland Transcript, in noticing the work, says: "A formidable book this, both from its bulk and its authorship. Prof. Hare is one of our earliest and most noted scientific men—a great chemist, inventor of the Drummond light, author of numerous philosophical papers, and member of numerous scientific societies. Our Spiritual friends doubtless consider him a valuable acquisition, but after all scientific men are as liable to be deceived as common mortals. Still it is not to be supposed that such a man as Prof. Hare surrendered himself to the new revelation without first looking sharply about him. He met its advances with incredulity, and attacked it with the weapons most familiar to him—turning against himself, and finally converted him to the faith. In this book we have representations of these machines, and also numerous communications which the Professor thinks he has received from those in the Spirit, but which do not materially differ from those with which the public are familiar. He also gives the doctrine of the Spirit-world respecting Heaven, Hell, Morality and God. Those who are desirous of knowing what the Spiritualists really believe and maintain, should read this book, the sincerity of which we suppose no one doubts."

## NEW MUSIC.

"WE ALL ARE REJOICING TO-DAY," is the title of a Spiritual song, which is "adapted to a favorite melody," composed for and adapted to the friends of the ANGEL FAITH, by J. S. ADAMS. The words are full of cheering hope



[For the Christian Spiritualist.]  
AUCELIA.  
BY S. M. PETERS, S. R.  
My angel friend, O, tell me dost thou find  
Enough to satisfy thy soaring mind?  
Are the anticipations more than met,  
And dost thou never feel one fond regret  
For those behind thee left? Does death remove  
For those of memory, friendship, and of love?  
All truths selfish grow, and are they driven  
To live for self, in some secluded heaven?  
Where is thy home, Auelia? Dost thou dwell  
Alone, in some obscure celestial dell?  
Where flowery garlands fringe the rock above,  
And Spirit-birds sing all day long of love?  
Where summer winds among the waving trees  
Murmur alone in countless melodies;  
And fountains, gushing forth in myriad streams  
Discharge such music as we hear in dreams?  
And to dwell, in that supernal bowers,  
Secure and tranquil as the twilight hour,  
Oblivious of the past, unmoved by care,  
Oblivious of the roses that are there,  
Are golden links that form the chain  
Of earth, forever rent in twain?  
For, when on this other shore remain,  
Canst Auelia's memory in vain?  
I feel but not changed, 'thou art Auelia still'  
I feel thy presence on my senses thrill;  
Thy heart's bright, but thou dost condescend  
To me the same—my angel friend  
To me to me restore the broken chords  
Of memory; I ask not rhymes, but words—  
Wonders to express the burning thoughts that throng  
My mind! Oh, give them utterance in song.  
[For the language of the Spirit lyre,  
Soft as the language of the heart's deep smouldering fire,  
Soft as the melody of Spirit-power,  
Murmured by the inspiration of the hour;  
Soft as the melody of the measured line,  
Soft as the spirit with a spell divine;  
Flashes the changing sky of smiles and tears,  
Of childhood's Spring, and manhood's Summer years.  
Troy, Dec. 3, 1855.]

[For the Christian Spiritualist.]  
LONGFELLOW'S NEW POEM.  
There is one law pervading alike the natural and  
Spiritual universe. It is the law of sympathetic  
tendency and direction. Whichever God turns  
at heaven moves with Him. Angels and Spirits  
prepare His way before Him, as His providential  
operations encircle them in all their labors. There  
are also tides and currents pervading the Spiritual  
world no less than the ocean and the atmosphere  
of earth. Hence there can be no isolated move-  
ment of heavenly origin. If one class of minds are  
so unfocused as to hold orderly intercourse with the  
Spirits of the departed, it is because humanity itself  
has become Spiritualized, and the race is being led  
forth to its high destiny. True Spiritualism, by  
which we mean a genuine spirituality of mind,  
heart and life, is not confined to those who have  
investigated the external phenomena, and witnessed  
the wonders of modern developments. Liberal  
minds everywhere partake of the same spirit. The  
creative imagination is fed from the same stream-  
ing influx. Tennyson is almost conscious of the  
Spiritual influences under which he sings. Philip  
James Bailey can write upon none but Spiritual  
themes, though the fire of his genius has never yet  
risen to a pure and glowing flame. Our own  
Longfellow, inferior only to Tennyson of all living  
poets, is still more popular than his rival, and des-  
tined, probably, to leave a more lasting memorial  
of his culture and genius. Each is, doubtless, fol-  
lowing the destiny, or sphere of use, most appropri-  
ate to his situation. To Tennyson the Muse has  
opened an unknown land of song, beneath whose  
ethereal skies bloom fair and delicate flowers to  
deck the ruins of the old world, and strew the path-  
way of the evening traveler to the Morning-land of  
conscious inspiration.  
Longfellow wisely adapts himself to the needs of  
a new country. He has done more to cultivate a  
taste for poetical literature among us than any liv-  
ing mind. His Muse is an excursive and varied  
traveller, and she always returns laden with the  
choice treasures of foreign lands. Longfellow may  
be compared to a skilful florist, who selects from all  
countries such flowers only as he knows will grow  
in this climate; and under his hand each blooms  
more fair for transplanting. He also knows how to  
blend their fragrance, and weave their hues, so  
that each part that he twines is worthy of the  
finest poem. If he has produced no great original  
poem, he has at least, by his "Voices," his  
"Legends,"—by the sweet cadences of the "Beau-  
tiful Evangelist," and the sonorous periods of the  
new "Song of Hiawatha," soothed and delighted  
more minds than any living poet. Always pure  
and elevated, his style is also eminently adapted to  
prepare the American mind for the more profound  
wonderment now beginning to unfold from the in-  
ternal world. His Spiritual tendencies are seen in  
all his writings; and in none more than the last.  
In *Evangelist* we have many intimations of a higher  
truth in man waiting to be disclosed. The *Golden  
Legend* is founded upon a Spiritual tradition; and,  
like the supernatural in Hamlet and Macbeth, so  
far as it has any power, appeals to the Spiritual ele-  
ment within us. But "Hiawatha" is professedly a  
supernatural romance. The hero is the son of the  
West Wind, by a daughter of one who was precipitated  
from the Moon. The incidents all partake of the  
same marvellous quality. The Indian Sage lives  
with outward Nature as with a conscious presence.  
The oak and the pine—the winds and the stars—  
bird, beast and flower, all are his companions, and  
aid him in his enterprises. He is himself the  
nobler conception of the Indian saint—the mild  
benefactor of his race.  
The verse of the poem differs from anything of  
much beauty in English literature. It is what  
the poetical art *ought to be*. And though the  
critics are not agreed as to the propriety of using it  
in a poem like this, yet we are glad Longfellow has  
made the American ear familiar with this measure.  
It adds a new variety to the rhythms in popular use.  
It will be of service to future poets that this form  
of verse has been legitimated by such a master.  
In his hands, like the hexameter which he first  
taught us to love, it is full of rich and rare beauties,  
and the ear is won to the unusual cadences.  
The poem is thus simply and artistically intro-  
duced.  
"Should you ask me, whence these stories?  
Whence these legends and traditions—  
With the odors of the forest,  
With the dew and damp of meadows,  
With the curling smoke of wigmans,  
With the rustling of great rivers,  
With their frequent repetitions,  
And their wild reverberations,  
As of thunder in the mountains?  
I should answer: I should tell you,  
From the forests and the prairies,  
From the great lakes of the North-land,  
From the land of the Ojibwas,  
From the land of the Dacothas,  
From the mountains, moors and fenlands,  
Where the heron, the Shag-shag-gah  
Falls among the reeds and rushes.  
I read them as I heard them  
From the lips of Nawadaha,  
The musician, the sweet singer."

The poem is divided into twenty-two chapters,  
or cantos, treating of the various exploits and ad-  
ventures of the hero—how he prayed and fasted,—  
"Not for greater skill in hunting,  
Not for greater craft in fishing,  
Not for triumphs in the battle,  
And renown among the warriors,  
But for profit of the people,  
For advantage of the nations."  
Perhaps the chapter that treats of his wooing is  
as unique and attractive as any, particularly to the  
more youthful of our readers,—  
"As unto the bow the cord is,  
So unto the man is woman:  
Though she bends him, she obeys him;  
Though she draws him, yet she follows—  
Useless, each, without the other."  
Thus sang Hiawatha, and sets his face to seek  
among the tribe of the Dacothas, the land of hand-  
some women, the loveliest of Indian maidens.  
The aged Arrow-maker, as he approaches, is  
thinking of the past—when many warriors sought  
the weapons made by his skilful hands; the fair  
Minnehawa (Laughing Water), is musing more of  
the future and of a certain handsome warrior who  
once sought her father's wigwam. Nothing could  
well be briefer or more politic than the suit of  
Hiawatha, addressed to the father, but in the pre-  
sence of the blushing damsel:—  
"After many years of warfare,  
Many years of strife and bloodshed,  
There is peace between the Ojibwas  
And the tribe of the Dacothas.  
That this peace may last forever,  
And our hands be clasped more closely,  
And our hearts be more united—  
Give me as thy wife this maiden,  
Minnehawa—Laughing Water—  
Loveliest of Dacotha women."  
And the ancient arrow-maker  
Paused a moment ere he answered,  
Smoked a little while in silence,  
Looked at Hiawatha proudly,  
Fondly looked at Laughing Water,  
And made answer, very gravely:  
"Yes, if Minnehawa wishes;  
Let your heart speak, Minnehawa."  
And the lovely Laughing Water  
Seemed more lovely, as she stood there,  
Neither willing, nor reluctant,  
As she went to Hiawatha,  
Softly took the seat beside him,  
While she said, and blushed to say it—  
"I will follow you, my husband."  
We will conclude our extracts by quoting a few  
paragraphs from the introduction as they give some  
conception of the scope of the poem, which we hope  
our readers will not fail to procure. For Spiritual-  
ists should be many-sided and neglect no genuine  
flower, though it may bloom in fields long tilled.  
There are many voices, and none of them wholly  
without significance—least of all the poet's. Hear  
him!—  
"Ye who love the haunts of Nature,  
Love the sunshine of the meadow,  
Love the shadow of the forest,  
Love the wind among the branches,  
And the rain-shower, and the snow storm,  
And the rushing of great rivers  
Through their palisades of pine trees,  
And the thunder of the mountains,  
Whose innumerable echoes  
Flap like eaglets in their eeries;  
Listen to these wild traditions—  
To the song of Hiawatha!"  
"Ye who love a nation's legends,  
Love the ballads of a people,  
That, like voices from afar off,  
Call to us to pause and listen,  
Speak to us in tones so plain and child-like,  
Scarcely can the ear distinguish  
Whether they are sung or spoken;—  
Listen to this Indian legend—  
To this song of Hiawatha!"  
"Ye whose hearts are fresh and simple,  
Who have faith in God and Nature,  
Who believe that in all ages  
Every human heart is human;  
That in even savage bosoms  
There are longings, yearnings, strivings,  
For the good they comprehend not,  
That the feeble hands and helpless,  
Groping blindly in the darkness,  
Touch God's right hand in that darkness,  
And are lifted and are strengthened;—  
Listen to this simple story—  
To this song of Hiawatha!"  
"Ye, who, sometimes in your rambles  
Through the green lane of the country,  
Where the tangled barberry bushes  
Hang their tufts of crimson berries  
Over stone walls grey with mosses,  
Pause by some neglected church-yard  
For awhile to muse and ponder  
On a half-effaced inscription,  
Write with little skill of song-craft  
Homely phrases—But each letter  
Full of hope, and yet of heart-break;  
Full of all the tender pathos  
Of the here and the hereafter;  
Stay and read this rude inscription—  
Read this song of Hiawatha!"  
[For the Christian Spiritualist.]  
LETTER NO. 2.  
TO THE REV. MR. TUCKER, OF THE CHURCH  
OF THE HOLY CROSS, OF TROY.  
MY FRIEND,—We are just entering upon that pe-  
riod spoken of by the inspired writer, when he said,  
"And it shall come to pass in the last days, saith  
God, I will pour out my Spirit upon all flesh, and  
your sons and your daughters shall prophesy, and  
your young men shall see visions, and your old  
men shall dream dreams."  
It may not be known to you, sir, that not less  
than thirty thousand persons in this country pos-  
sess the Spiritual gifts, spoken of by Paul, in his  
epistle to the Corinthians. And the manifestations  
given through these gifted persons, are confidently  
believed to be Spiritual, by not less than two mil-  
lions of people. These gifted persons (mediums)  
are persons of all ages, from infants in the cradle to  
venerable grandfathers. Now, it is this all delusion,  
well may it be denominated "the arch heresy of  
the age." But how is the question met by those  
most capable of meeting it? Let facts answer.  
Men, eminent for scientific attainments, have labor-  
ed to trace these wonderful manifestations to man-  
date causes. Some have been convinced by chemi-  
cal and other scientific experiments, of the Spiritu-  
ality of their origin. Others are still laboring to  
identify them as the involuntarily unconscious ac-  
tion of mortal minds. But how have the clergy  
met them? Let facts answer again. As a body  
they have stood aloof from investigation, and have  
denounced them first as "humbug," second as  
"impure," and third as the "work of the devil."  
A portion of the clergy seem to have discovered  
that they were claiming a very intimate acquain-  
tance with his black majesty, and they have  
thrown the old gentleman overboard, and taken up  
the cry of "Free Love." This charge has been  
promptly refuted by the *Christian Spiritualist*, the  
*Spiritual Telegraph*, and other papers, and by the  
exponents of Spiritual philosophy all over the coun-  
try. But still the cuckoo cry is kept up, as if to  
make good the old maxim, that "a lie well stood  
to, is as good as the truth."  
But what have the clergy of Troy done to meet  
this heresy, which is thinning the ranks of their  
churches? Dr. Baldwin exploded Spiritualism  
once, by exploding an entire chapter of the Bible.  
He pronounced Spiritualism to be nothing more

than Asiatic jugglery, but he forgot to tell what  
Asiatic jugglery was. Dr. Baldwin appears to be  
well versed in Biblical lore. He undertook not long  
since to show his congregation how Joshua made  
the sun and moon stand still, and proved to their  
complete satisfaction, that Joshua never did any  
thing of the kind. Very probably Dr. Baldwin's  
mission is to explode the infallibility of the Old  
Testament.  
The Roman Catholic clergy here, say but little on  
the subject. They know that Spirit's communi-  
cate; their creed claims it, and they have seen  
enough not to deny it. But they forbid the laity  
to converse with Spirits, fearful that the devil may  
take a part in the conversation. Nevertheless,  
there are Spiritualists and mediums among the  
Catholics. This brings us again to the Thanksgiv-  
ing sermon of the Rev. Mr. Tucker, from which we  
quote: "Those who pretend to give revelations  
from the invisible world, set forth as revelations  
statements which they know to be irreconcilable  
with the plainest teachings of Holy Writ."  
On the contrary, Brother Tucker, these revela-  
tions harmonize perfectly with the "plainest teach-  
ings" of Jesus. I have conversed with a great  
many Spirits, and I have found none who deny  
that Jesus was what he claims to be in the gospels.  
And I can show that these revelations are given in  
precisely the same way as the revelations that were  
given through the Christians of the apostolic age.  
I can point to a multitude of passages in the New  
Testament that corroborate these revelations, as  
these revelations corroborate the scriptures of the  
New Testament. The language of the above quo-  
tation is mere assumption, and needs better proof  
than the *ipse dixit* of any man.  
I quote again: "And let it be said to the honor  
of christianity, that it (christianity) is repudiated by  
those who have established a new religious system,  
and are most devoted to playing with mischievous  
Spirits, and holding commerce with the dead."  
Who shall decide, when doctor's disagree? Who  
among the wrangling priesthood of the two hun-  
dred and fifty-two sects of so-called christianity,  
can tell us what christianity is? What particular  
creed embodies the christian idea more than another?  
I know no better way to decide the matter of who  
is a christian, than to meet the tests of christianity  
recorded in the last chapter of the gospel of St.  
Mark. If a man takes upon himself the authority  
to pronounce me a repudiator of christianity, with-  
out being able himself to meet any of the tests of  
christianity referred to, I would refer him to a verse  
of scripture which I will insert, as it may be a  
novelty to some:—  
"Thou hypocrite, first cast out the beam out of  
thine own eye, and then thou shalt see clearly to  
cast out the mote out of thy brother's eye."  
On the whole, Brother Tucker, I am not dis-  
posed to quarrel with the quotations I have made  
from your sermon. The first, plainly amounts to  
nothing more than a theological squib, and the sec-  
ond as plainly admits that we do play with Spirits.  
This is a great admission, and one that could not  
have been expected two years ago. It is an evi-  
dence of progression, where progression may result  
in good. There are a few more points in your  
sermon that I propose to touch gently, for the pur-  
pose of correcting those errors into which many  
well meaning persons have fallen, in regard to what  
Spiritualists really do believe. These errors are the  
result of education and not of total depravity.  
Fraternally thine,  
S. M. PETERS.  
[For the Christian Spiritualist.]  
WHY SPIRITUALISM HAS NOT MORE  
BELIEVERS.  
It would seem to be more appropriate to moot  
the question "Why Spiritualism has so many be-  
lievers," considering the short time since, in its  
present form, it began to manifest itself among us;  
for there are indeed many who receive it in one  
shape or another. But we are convinced that the  
number of these, large as it is, would be very great-  
ly increased, and that from among our most learned  
and scientific men and our greatest geniuses, were  
it not for some reasons which operate fearfully  
against the spread of the Spiritual faith.  
Commencing from "without the camp," the first  
obstacle that strikes us is the hitherto extremely  
materialistic tendency of the age. This is an evil  
that will, in the natural course of things, destroy  
itself however, for the Spirit of man will not long  
consent willingly to the tyranny of matter. The  
question asked by the poet  
"What end hath matter?  
Is it a substance that doth Spirit bind?"  
will ere long be answered by the Spirit itself, when  
it shall assert its claims to ascendancy in the affairs  
of this world, and shall claim relationship with the  
hitherto unrecognized and unexplored regions of  
Spiritual life in the heavens. But though destined  
to be overthrown, the reign of materialism is still  
ascendant in the world, and men bow down and wor-  
ship before its iron throne with complete self-aban-  
donment. The pure gold of wisdom from the  
mines of the Spiritual realm, weighs nothing in the  
balance this sovereign holds, against that all-pow-  
erful metal from which the "almighty dollar" is  
coined. And, as in ancient times, men sought to  
reach the skies by building a tower so high as to  
pierce heaven, so now they vainly try to annihilate  
time and space by material means, coming so very  
near it as to deceive themselves as to the possibility  
of it, and yet so far from it that it remains as in-  
finite an impossibility as ever.  
All the wisdom of man has tended to take mate-  
rial forms. Great intellects have wearied them-  
selves on dull matter, trying to fashion the infinite  
out of the finite—far less reasonable in their expec-  
tations than the Chinese woman who was found  
trying to rub down a cresset to make a cambric  
needle. Even man's worship has become external-  
ized; he reverences scrolls of parchment and piles  
of hewn stone, and sees nothing to reverence out  
of these. He reverences those  
"Dread spectres of the earth's material age—  
Demons of creeds that people earth  
With crazed bewildered ruined minds, and fill  
The world with all its loathsome shapes  
Of crime and error."  
With this proclivity to materialism, men seek for  
external proof of the truth of Spiritualism, and will  
have no other. They will not believe anything  
which they cannot see with their outward eyes, for  
these are all the eyes they have. With external  
senses fully and keenly developed, they acknowledge  
no other, and will have the proof they seek by  
means of these, or not at all. They may obtain  
that proof, for abundant means there are of obtain-  
ing it now-a-days, when external manifestations of  
Spirit presence are so rare; but after all when they  
have it they are not any more Spiritualists than  
they were before. They believe—what? that  
something they cannot see with their external eyes  
can move a table or make raps upon it, nay, can  
even answer questions for them, and so forth. But  
if this is all they believe and know, they are yet  
very far from being Spiritualists, in the true mean-  
ing of that word, though we do not say that even  
this may not be a means by which they will be-  
come aware of their Spiritual faculties, in the exer-  
cise and development of which their true manhood  
must consist.

But there are other reasons why Spiritualism is  
not more universally accepted. I myself know  
many Spiritualists—many who are conscious of  
daily Spiritual presence and intercourse through  
the mysterious inner power; many who are  
interiorly developed to a very high degree, and  
constantly speak and write from influx, who are  
not themselves aware that this has any thing to  
do with Spiritualism. They believe themselves,  
some of them, good Presbyterians, or Baptists,  
or Roman Catholics, and see not why it is that  
there are so many articles of their creed that they  
cannot understand, and so many thoughts and  
feelings in their own souls that they cannot utter  
aloud to those with whom they are bound by ties  
of church-fellowship. Rather willing to question  
their own interior wisdom than to believe their  
teachers wrong, they still cannot hush the voice  
that is continually preaching within them, nor al-  
ways control the spirit of prophecy which ever  
impels them to speak out the wisdom that is com-  
mitted to them to give forth. By far the greatest  
part of these, however, are the literary men of the  
present age; very few of whom are not more or less  
wrought upon by the Divine afflatus. Sweet  
Spirits are many of these, yet unfortunately en-  
veloped in a sphere of self-psychology, and therefore  
unable to perceive whence their inspirations come.  
Of this class, most eminently is Emerson, whose  
wonderful words of nature charm us so wonderfully—  
whose quaint philosophy so persuades our inner  
souls. Of this class is Longfellow, whose inspira-  
tions, though from a source less deep than those of  
Emerson, are more fully uttered in their expres-  
sion. Of this class was Margaret Fuller, whose  
strong prophet-utterance rings its firm alto in the  
chorus of the age. Men and women innumerable are  
of this class, who, having failed to find in the  
old systems and creeds that "everlasting yea"  
which their soul tells them somewhere is, have en-  
deavored to seek it in the wilds of literature and  
philosophy; finding there far more of life, far more  
of love, far more of quick and holy inspiration, than  
all the churches teach, than all the creeds confess.  
It is well for these that they have found in  
literature a partial supply of their Spiritual  
wants. It is well for these that Goethe, and Jean  
Paul, and Carlyle, and Emerson, have stood ready  
to answer, though ever so imperfectly, the life-  
questions for which they could find no solution in  
the churches; nay, which they were forbidden to  
ask, as being, in the opinion of religious teachers,  
blasphemous and offensive to God. For otherwise  
would the great sphynx have destroyed them ut-  
terly; as it came near destroying poor Shelley—as  
it would have destroyed him had his own giant in-  
tellect not been aided by influx from above.  
We believe the reason why more of this order of  
men do not embrace Spiritualism, to be the fact that  
it is popularly confounded with some of its more  
external and least dignified developments. Spirit-  
rapping and table-tipping have an end; they con-  
vince those who cannot otherwise be convinced, of  
the fact of the intercourse between the natural and  
Spiritual worlds; but they actually repel many who  
need no such means, by the, in many instances,  
silly and unmeaning, not to say ludicrous com-  
munications they give, purporting to come from Spirits  
to whom we would ascribe high intellectual devel-  
opment. This is but the chaff and rubbish of  
Spiritualism, more or less of which is mixed in  
with all good wheat—the real essence of the matter  
takes quieter forms of development, and is in fact  
becoming a new literature, a new social life, a new  
religion.  
All truth is quiet and modest in its utterance.  
Jesus, when he had done mighty works of healing  
in any place, was wont to desire that no report of  
them should be spread abroad; and it is so with  
all truth-bearers. The noisy part of Spiritualism is  
the least worthy part. It is those to whom inspi-  
rations come in deep quiet and solitude; those who  
listen to the midnight voices, to the unsought yet  
ever waiting utterances of angels, that the deep  
and living oracles are committed. These see "heav-  
en opened," and bathe in the living flood of its  
light till their own Spirits are a-glow, and radiate  
even through their external forms.  
Another impediment to the spread of Spiritu-  
alism of late, has been the effort made to associate it  
with a system of modern epicureanism, which has  
largely pervaded all society. It is no more just to  
identify one faith with this idea than another.  
Doubtless there are many calling themselves Spiritu-  
alists who advocate it; so there are many of other  
beliefs, and many more of no belief, so far as  
religion is concerned. Free-love is an old doctrine,  
named up in a new sort of state in these days,  
the sovereignty of the individual. Spiritualism  
teaches no such thing as this. It sanctifies true  
marriage more than any other system of religion,  
and acknowledges the mutual dependence of man  
upon man, whether in the body or out of the body,  
most fully and entirely.  
Human brotherhood is one of its watch-words,  
and the demon selfishness has no place within its  
camp. Our aim, who are acknowledged Spiritual-  
ists, should be to elevate the plane of our Spiritu-  
ality, so that those of the refined, the intellectual,  
the cultured among those who seek for truth, may not  
turn away from us dissatisfied. There is infinite  
promise of more, to satisfy the most fastidious and  
refining, both in matter and style. Our aim  
should be to bring forward the choice things of  
which we have such plenty.  
After all, it is little that we can do. The angels  
are themselves doing, and all we have to do is to  
put ourselves at their service. Men will become  
believers as fast as truth is opened to them from  
the Spiritual world, through their own inner senses,  
and no faster. The little heaven of immortal life  
that was buried in humanity is now leavening the  
whole lump, slowly but inevitably. Those of us  
who are willing to be simple and passive instru-  
ments in higher hands, who will best accomplish  
the purposes of God. Above all, if we, by the  
purity and sublimity of our own lives exemplify  
the beautiful doctrines that the angels are teaching  
us; and prove to what possibilities of life man can  
attain through the development of his interior be-  
ing.  
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PASSING GLANCES NO. XII.  
SPRINGS OF SAGE.  
BOSTON, Dec. 12th, 1855.  
There are at least three roads to Truth, the de-  
ductive or negative, inductive or passive, and the  
intentional or positive. The errors or faults of  
most thinkers arise from a too strict attention and  
adherence to either of these three paths, which  
may be designated in order, thus: The first is the  
turnpike which every body uses. The second is the  
railway which only fast inclined passengers use,  
while the third is a royal road, properly grad-  
ed and always kept in order. The engines of this  
road are steel mounted, registered in the court of  
Heaven, and impelled and propelled by the electric  
spark, and as electricity always is true to the pole,  
it follows that whoever takes this path, will speed-  
ily and certainly reach his or her true destination,  
Peace, Pleasure, and Profit. Men have to be care-  
ful, however, to see that nothing is admitted on  
board that will cause the needle either to vary or  
deflect, and hence observation should be occa-  
sionally taken to certify its right conditions. No one  
should rely too strongly on either, but try all three.  
Men forget that Trinity in Unity is a universal fact.  
It is not difficult to conceive of limits to space,  
if we admit that God is Love. Love is a substance  
and matter, which alone develops space, but a  
lower combination of love elements, of which the  
human soul is the highest.  
The two most gloriously beautiful things in this  
lower world is a baby and a soap bubble. The

latter is the very summit and some of physical  
beauty, and the former the very quintessence of  
that Divine being, whose external perfections the  
other faintly prophesies and dimly represents.  
Both pass away from light and sense, yet nothing  
is more certain than that the glowing beauty of  
the one, and the immortal excellencies of the other  
survive the rude shock which closed the earthly  
sense to them. Even as the soap bubble is the re-  
finement of a little alkaline liquid, yet is unsur-  
passed in brilliance and beauty, so also doth the  
Spirit-land correspond thereto, and resemble it in  
many respects, and surpass in beauty all concep-  
tions which arise in the mind from a mere contem-  
plation of trees and stones, and possess materials  
which abound in this state of being. The first  
time I saw the Spirit home, it seemed as if formed  
of materials just as glorious as that surface sub-  
stance which reflects the solar spectrum on a soap  
bubble, and compared to which all the loveliness  
and perfection of man's art sink and fall into insig-  
nificant dullness.  
There are three distinct universes ruled by one  
Deity. A positive, passive, and negative one. We at  
present are the result of the passage of matter thro'  
the last stage, and consequently are denizens, so to  
speak, of this passive universe. Death will not  
change us in this respect, but there will be a time  
when the gates will open and all mankind shall  
pass through into the vestibule of that inner tem-  
ple. Then will begin a new era in mankind's his-  
tory. Then will commence the positive period of  
psychological activity, when free from every taint,  
man shall mount the azure throne prepared for  
him. But ere that period, time and times shall  
roll away, and a season of gloom shall usher in  
the full dawn of that ever beaming day. And this  
will be the Second Death.  
No truth is self evident, save that of man's im-  
mortality. Everything else requires the concurrent  
testimony of numerous witnesses, but this great  
truth is of itself so majestic and so grand, that its  
corroboration from, or by that which exists out-  
side of itself, does but obscure it as with darkening  
clouds. Trumpet tongued, the soul proclaims  
its own immortal destiny, until the whole univer-  
salism is filled with the swelling diapason.  
There is a great deal of cowardice these latter  
days. Men are afraid to give free and full utterance  
to the truth they feel rising up within them. Rising  
too from the deep well spring of intuition. Reader,  
speak your soul's great thought, even if hell gapes  
to devour you. Truth will make you free, if you  
only let it speak itself.  
It would be much better to sentence men for  
criminal acts to prison, without reference to the  
time or period of confinement, and according to  
their behavior restrain or set them free; allowing  
them always the surplus age of their earnings with  
fair interest, dependent however on goodness of  
conduct.  
Politics in general, is a corrupt game, and wise  
men seldom play therat.  
The severest punishment is to make a man feel  
ashamed.  
So at least thinks your brother,  
P. B. RANDOLPH.  
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